SENTENTIAE PVERILES,

TRANSLATED Grammatically:

Leading the Learner, as *by the hand, to conſtrue right*, parſe, and make the ſame Latine; alſo to get both matter and phraſe, moſt ſpeedily and *ſurely, without inconuenience.*

AT LONDON,
Printed by *H. L.* for *Thomas Man*,
1612.

BIBLIOTHECA BODLEIANA

TO THE NOble and hopefull yong Lord, *Ferdinando*, Lord *Hastings*, son and heire apparant of the right Honourable, the Earle of *Huntingdon*.

TO promise, is the easiest matter of all other, right Noble Lord: but in things of moment all the difficulty is in performance. How I haue ingaged my selfe to your most honourable Parents, by publike acknowledgement of the band of my duety, for their many fauours, and by protestation of my desire euer to witnesse my thankfulnesse, in seeking the aduancement of them and their Noble house, it is well knowen to all. Can I then be blamed, if I studie to performe that vnto their worthy progeny, which I cannot to their Honours otherwise? That as your Lordshippe, with all the Noble offspring of

their most renowned family do excell in birth, so you may in all singular learning, wherein true Nobility doth chiefly consist, and whereby you may be admired and honored of all. When Nobility hath all parts of rare wisedome to governe it, then is it as the goodliest ship, having winde at will, under the rule of a skilfull maister, so as it shall ever saile safely, in the middest of most perilous rocks and boysterous stormes. To this ende this hath been my first desire towards your Lordship, that the entry to all good learning may be most easie unto you, and full of all sweet delight. Though all my schoole labours be yours in this respect, that they have beene of later yeers, more specially intended for your Lordship about others, and proceeded in principally by the favour of my Honourable Lord; yet herein I have thought it most fit to signifie this duty. Because, howsoever it be the least of all my indeavours for your Lordship, yet it is for your entrance into your Latine studies, and the first of those Grammaticall translations, whereof I have conceived an undoubted hope of a perpetuall benefit to come to all Schooles and good learning by them: by setting all the younger sort in the high way, and guiding them by the hand, to goe through all their first usuall Authors with certainty and double fruit, and that almost in one halfe of the time, which

is ordinarily spent in them; as I trust experience shall proone to all: and this little book shall giue sufficient tryall. So that your Lordship may haue passed all the difficulty of learning, before you haue felt what any paynes of learning doe meane: and that, that part which hath been wont to be the discouragement of the little ones, may be made vnto them the pleasantest of all, to their exceeding ioy, with the comfort of all both parents and instructours. Also for the little booke it selfe, which I haue thus made choyse of, to shew the first triall in, according as it was gathered of purpose, for the first enterers into Latin, although it bee small in quantity, yet the worth of it truely knowen, and it rightly vsed, shalbe found aboue the weight in the finest gold; for that there are contained in it, so many wise sentences of most learned men, as shall at the very first giue your Lordship a true taste of all kinde of that wisedome, which shall so much adorne you, and also furnish you with words to expresse the same. Which, after that you are once perfect in the first grounds of Grammar (as you may soon be, by the plaine direction which I haue laboured to prepare for you, in my questions called the Posing of the Accidence and Grammar) by the help of this translation, and your oft reading the sentences out of it, you shall haue both

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matter and phraſe to flowe into your remembrance, without either toyling of your minde, or ouercharging of your memory at all. For the manner of the vſe hereof, and the reſt of this kinde, that your Lordſhip may reape the benefit of them, and of all my trauells for you, I referre your director vnto that which I haue written in my Grammar-Schoole. Theſe firſt fruits of my moſt dutifull affections, being accepted according to my entireſt deſire towardes your laſting honour, I haue iuſt cauſe to hope that by that time that your Lordſhip ſhall bee meete to proceede to higher ſtudies, the Lord who hath thus begun, will make all the way to the toppe of all excellent knowledge, as ſure, ready, and full of all pleaſant allurement vnto you, as euer Noble perſonage did knowe before. Vntill which time, I ſhall not faile thorough his gratious aſſiſtance, to proſecute the worke by a continued inquiry of all the learnedſt and beſt experienced, of this preſent, and all ages paſt; nor yet to haue vndoubted aſſurance, of whatſoeuer I ſhall commend vnto your Lordſhip. If this dedication ſhall ſeeme ſtrange vnto any, by reaſon of your Lordſhips tender yeeres, this will bee my iuſt defence: that as God gaue this ſpeciall experiment of tranſlating Grammatically, and of the benefits thereof together with you, ſo far forth as I know: ſo my hope

is that it shall growe vp with you, and come to maturity by that time that your Lordship shall be able to iudge of it, by your own experience. In the meane while I shall not be wanting to striue with God by prayer, that he may so blesse you with your hopeful Brother, and all other allied to your Noble house, and to fit you for the best studies, that you may adde to the renowne of all your famous progenitors, & propagate an euerlasting augmentation of all vertue and honour to all that euer succeed you, and be lights to all other of true nobilty.

Your Lordships, in all study,

and dutifull affection,

IOHN BRINSLEY.

FOr the manner, vse and benefits of this and my other Grãmaticall translations, for speedy attaining the Latin tong, see LVDVS LITERARIVS *or the* Grammar-Schoole, *Chap.* 8.

By the helpe of these translations, any who haue lost the knowledge of the Latin, maie soone recouer it; and they who haue but a taste (if they bee of vnderstanding) may very much increase, and goe forward of themselues.

Sentences of wiſe

[men] [a] collected for [b] the *firſt young beginners of* the Latine tongue.

[a] gathered.
[b] novices or freſh water ſouldiers.

c Elp [thy] friends.
Abſtaine from *d*other folks things.
e Conceale a ſecret thing.
f Be thou affable [or courteous in ſpeech.]
g Proue [thy] friends.
h Audaciouſnes [is] *i* dangerous.
k Vſe [thy] friends.

c Aide or ſuccour.
d Other mens goods.
e Keep cloſe a ſecret.
f Eaſie to be ſpoken-to.
g Trie.
h Fooliſh boldneſſe.
i Perilous.
k Vſe the helpe of, or be familiar with.

B

Honour good [men]
Be thou *l* fayre-ſpoken.
m Do well to good [men.]
n Say well to all men.

l courteous in ſpeech.
m Be kinde or bountifull.
n Bleſſe all.

C

o Know thy ſelfe.

o Know who and what thou art.

p Fauour or esteeme of thy kinsmen.
q Pursue. *r* peace or agreement.
s Hate thou. *s* crafty accusation.
u Aske counsell or giue counsel. *x* without blame.
y Bee afraide of.
z guile or fraud.
a that which is giuen thee.
b Giue againe.
c a thing laied down.
d Accuse no man.

e Please or giue contentment to.
f Be diligent.

g Keep or maintain.
h credit, reputation.
i maketh men madd.

k Practise or vse.

l Iudge equally or indifferently.

p Loue [thy] kinsfolkes.
q Follow after *r* concord.
s Thou shalt hate *t* calumniation [or false and malitious accusation.]
u Consult *x* blameleslie.

D

y Feare *z* deceit.
Keep *a* a thing giuen.
b Restore *c* the pledge [or that which is laied down or comitted to thee to keep]
d Defer [or carry vp] no man, [or carry complaints or accusations against no man.]
e Delight [thy] friends.
f Adde diligence. [vse thou diligence.]

E

g Retaine [thy] *h* estimation.
Drunkennesse *i* doth make madde.
Fly drunkennesse.
k Exercise honesty [or goodnesse.]
l Iudge a right thing. [or iudge that which is equall and

and right.]

F

Care for [thy] familie.
m Do iust things.
n Instruct [thy] sonnes or children.
o Fly filthy things.

I

Fly *p* enmities [or strife and variance.]
q Temper *r* angrinesse.
s Dissolue enmities. [or breake off strife and dissension.]
Iudge thou iustly.
t Loue iustice.
Keep [thy] oath.

L

Learne willingly.
u Fly playes [or pastime.]
Obey the lawes.
Praise honest things.
x Temper [thy] tongue.
y Roule ouer bookes.
z Instruct [thy] children.
a Thou shalt hate *b* strife.

M

c Think mortall things.
Feare the *d* Magistrate.

m Doe those things which are just.
n Teach or informe.
o Auoide dishonest things.
p hatred.
q Stay or moderate.
r anger or passion.
s Vnloose or make an end of.
t Maintaine.
u Be not giuen ouer to play or gaming.
x Rule or gouerne.
y Reade ouer or turne ouer.
z Institute or teach.
a Hate.
b contention.
c Thinke of or meditate of.
d the Ruler.

e neate or handsome.
f to thy better.
g Spare thy inferiour.

Be thou *e* cleanly.
Giue place *f* to a greater [mã.]
g Spare a lesse [man.]
Feare [thy] maister.

b the greatest part.
i Hate thou.

Please *b* the multitude.
i Thou shalt hate a lie.
Fly a whore [or harlot.]

k Moue no man, or stirre vp no man to anger.
l scorne or laugh at.
m Do not sweare.

N

k Prouoke no man.
Thou shalt *l* mock no man.
m Sweare not.
Dispraise no man.

n Be an aduersary to.

n Thou maiest bee against no man.

o long lasting.

Nothing is *o* long continuing [or perpetuall.]

Q

Please all men.

p Gouerne.

p Moderate [thy] eyes.
Be not idle.
Fly idlenesse.
All things are changed.

P

Loue peace.

q Seek after.
r pietie.
s dishonestly or any reproachfull act.
t perilous.

q Follow after *r* godlinesse.
Fly thou *s* reproach.
Honour the Prince.
Rashnesse [is] *t* dangerous.
Obey the Prince.

u Keep *x* shamefastenesse [or modesty.]	*u* Obserue. *x* bashfulnesse.
Keep * thine owne things.	* thy proper things.
y Exercise prudence [or wisdom.]	*y* Giue thy selfe to.
R	
z Respect * that which [is] to come.	*z* Look to, or regard. * a thing to come.
Reuerence [thy] parents.	
a Loue *b* religion, [or the true worshipping of God.]	*a* Honour or haue in estimation. *b* godlinesse.
Honour the King.	
c Moderate [thy] laughter.	*c* Stay or gouerne.
Seek *d* a right thing.	*d* that which is right.
Obey reason.	
e Fly rumours.	*e* Beware of spreading reports.
S	
f Vse wise men.	*f* Vse the company of.
Be thou sober.	
g Salute willingly, [or courteously.]	*g* Greete.
Reuerence [thy] seniour, [or elder.]	
h Cast thou away suspicion.	*h* Be not suspicious.
T	
i Exercise temperance, [or moderation.]	*i* Be temperate.
k Obey the time.	*k* Obserue the time.
Dwell with thy selfe.	

V

l Adhere or ſtick faſt to.
m Hate thou violent or forcible compulſion.
n Moderate.
o Obſerue.

l Cleaue to the truth.
Vſe vertue.
m Thou ſhalt hate violence [or wrong]
n Temper [thy] pleaſure.
Anſwere thou modeſtly [or with reuerence.]
o Keep modeſty [or baſhfulnes.]

Sentences of three words.

A

p Selfe loue, or loue of a mans own ſelfe.
q Armes or warres.
r Luck or chance.
ſ ventrous men.
t Continuall ſitting at it.
u is alwaies needy.
v auarice.

LOue doth ouercome all things.
p Loue of himſelfe [is] blind.
q Weapons doe not knowe lawes, [or regard no laws.]
r Fortune doth helpe */* bolde [men.]
t Affiduitie [or continuall diligence] doth ouercome the hardeſt things.
A couetous [man] *u* dooth need alway.
Nothing is more miſerable then *v* couetouſneſſe.

Nothing [is] *x* vnconquerable to gould.
x vnable to be won with gould.

y Arte doth ouercome nature.
y Science or skill.

A bowe *z* bent ouermuch is broken.
z too much bent.

a Doe not couet other mens things.
a Do not desire earnestly.

b Abstaine from vices.
b Fly vice.

c Money doth make friends.
c Riches doe get friends.

Couetousnes [is] *d* the head of vices.
d the chiefe.

One [man] *e* is better then another.
e doth excell.

f Accustoming is most effectuall.
f Continuall custom.

B

The ende of warre [is] vncertaine.

*Be thou mindful of a benefit receiued.
*Remember a good turne.

g The fortune of warre [is] doubtfull.
g The issue or euent.

Warre is to bee *h* made with counsell.
h borne, handled, done or atchieued.

The life of men is short.

Old men [are] *i* childrē twise.
i twise children.

C

k Worship [is] a *l* holy thing.
k Religion or the worship of God.
l sacred.

m cannot bee tamed or brought vnder.

The heart of man [is] *m* vntameable.

The heart of man [is] wicked.

n faults.
o to be passed by.

Many *n* crimes are to be *o* dissembled.

p Euery comparison.

p All comparison [is] odious.

q The proper.

q His owne gift [is] to euery one [or, Euery one hath his owne proper gift.]

r Curtesie or humanitie.
s doth bring forth.
t Wayward, or hard to please.
u is instead of a thousand witnesses.

r Gentlenesse *s* doeth getteth friendes.

t Froward [men] are to bee ouercome by gentlenesse.

The conscience *u* [is] a thousand witnesses.

x Ouermuch meate.

x Immoderate meate is hurtfull.

y to reason.

Angrinesse is an enemy *y* to counsell.

z vnsatiable, can neuer haue enough.

Couetousnes is *z* vnfillable, [or vnpossible to bee filled.]

a Couetous or greedie desire.
b Aduersitie or misery.

a Couetousnes of money is to be fledde or shunned.

b Calamitie [is] to be vpbraided to no man.

We

We must not answere *c* with raylings.

c to reuilings.

D

Slothfulnes *d* dooth begette *forgetfulnes.

d doth ingender or breede.
* obliuion.

e A day dooth bring many things.

e Time.

[It is] *f* a difficult thing to leaue things accustomed.

f a hard thing.

Riches *g* do bring forth disdaine.

g do cause pride or hautinesse.

h The daie dooth take away griefe.

h Time.

We must *i* despaire of no mā.

i be out of hope.

Gifts *k* can do much.

k can much preuaile.

l [Men] offending are to bee corrected.

l Offenders.

Riches are the *m* ministers of vices.

m seruants or occasions.

[It is] *n* a most difficult thing *o* to ouercome nature.

n a most hard thing.
o to conquer.

Kingdomes *p* do slide down by *q* discord.

p are ouerthrowne or lost.
q dissension.

[Those things are] difficult which are honest.

The speech of a rich man [is] *r* vnwarie.

r inconsiderate.

ſ Diuision *s* doth waste the *v* sub-

ſ Contention.
s doth lessen or consume.

v thing.

v ſubſtance [or goods.]

Proue thou euery doubtfull thing.

u The iſſue or falling out.

u The euent of thinges is doubtfull.

v vnſillable.

Euery rich man [is] v vnſatiable.

Time [is] the phyſician of of griefe.

E

Exerciſe [is] the beſt maiſter.

Exerciſe can do all things.

x Like things.

x Equall things doe delight equall men.

y Baniſhment.
z doth commend or grace.

y Exile z. doth make-honeſt many men.

Nothing [is] more certaine then a experiment.

a experience.

Wee are made more wiſe by age.

b Obliuion followeth.

b Forgetfulneſſe [is] the companion of drunkenneſſe.

c is hurt.

Age c is corrupted by wine.

F

The end of horrible offences [is] d diſhoneſt.

d filthy.

There are [many] kinsfolks

e of

e of happy men. [that is, rich men haue many kinſfolkes.]

e of men in proſperitie.

f Happineſſe doth ſtirre vp enmities.

f Felicity.

Hunger [is] the beſt cooke.

g Fortune dooth make men *b* inſolent.

g Proſperity. *b* proud.

Enuie [is] the companion *i* of felicitie.

i of proſperity.

k Fiercenes *l* is pacified *m* by lenity.

k Crueltie. *l* is aſwaged. *m* by mildneſſe or gentleneſſe.

A foole dooth acknowledge the fact [or *n* a thing done.]

n the deed when it is done.

Women are inconſtant.

We muſt giue place *o* to fury.

o to rage.

Fly *v* too high things.

v things high ouermuch.

p Look to the end of [thy] life.

p Behold.

Beauty *q* periſheth by wine.

q is marred.

Fortune dooth helpe valiant [men.]

Nothing [is] more miſerable then hunger.

Nothing [is] *r* firm in [this] life.

r ſure or ſtable.

Age [is] *ſ* flying away.

ſ flying away ſpeedilie.

Nothing [is] to be *t* credited *u* to a blabbe or prattling [man]

t committed in truſt. *u* to a foole.

[man.]

Death [is] the end of misery.

G

Ioy [is] ioyned to griefe.

w Thanks gets good will or kindnesse.

x Fauour bringeth forth fauour. [or, One good turne deserues another.]

Labour [is] the foundation of glorie.

H

* the Arts.

Honor doth nourish *Artes.

y variable.

The minds of men [are] *y* diuers.

z giue or bring.

Money dooth *z* affoord honours.

a Mens chances.

a Humane chaunces [are] doubtfull.

b a course or succeeding by course.

c things belonging to men.

d of contentions.

[There is] *b* an enterchange of *c* humane things.

I

The end *d* of strifes [is] vnhappie.

e issue.

The *e* end of things [is] vncertaine.

f of a mans selfe.

Anger [is] the torment *f* of it selfe.

g past.

Labors *g* done [are] pleasant.

b Veritie.

b Truth [is] in wine.

It

It is a hard thing *i* to keepe in anger.

i to restrain or bridle.

Enuy [is] the companion *k* of bragging.

k of boasting.

The wittes of men [are] diuers.

l Vnaduised men [or men who take no counsell] do rush [or fall downe headlong] easily.

l men who take no aduise, or rash, or inconsiderate.

A discommodity [is] to *m* bee seasoned *n* with mirth.

m to be lessened or sweetned.
n With cheerfulnes.

o Necessity [is] an huge dart.

o Needs.

God doth help *q* the industrious man.

p very great or pierceth deep.
q the diligent or painfull man.

r Societie [*s* is] vnfaithfull alwaies.

r Partnershippe.
s is alwayes.

Inconstancy doth *t* disdaine friendes.

t loath.

u A thing vnknowne is not loued.

u An vnknowne thing.

x Beggerie is vnsatiable.

x Beggerlinesse is vnfillable.

An iniurie is ouercome by *y* a benefit.

y a good turne.

z The course of things is pleasant.

z Change or intercourse.

a Euery ignorant man is vn-

a All vnconstant.

vnstable.

b Vnhappinesse or misery.

b Infelicitie is to be obiected to no man.

It is a difficult thing c to tolerate iniuries.

c to beare or suffer.

L

d doth excite.

Praise d dooth stirre vp the witte.

e doth breed.

Strife e doth bring forth strife.

All things doe flourish by labour.

The tongue hath destroyed many [men.]

Labours [are] the foundation of glory.

f Bridle.

f Keepe in thy tongue with thy finger.

Labour is the treasure of man.

Praise [is] thereward of vertue.

Nothing [is] more sweete then liberty.

M

An euill [man] dooth seek g [a man] like.

g a like man.

b A thing euill gotten.

b That which is gotten euill doth slide away.

Hunger dooth teach many things.

things.

An euill thing *i* is taken away by patience.

i is borne.

The minde is *k* a presager *l* of a thing to come.

k a diuiner or foreteller. *l* of that which is to come.

Silence dooth adorne a woman.

[It is] a most miserable thing to die *m* with hunger.

m thorough hunger.

Nothing is safe to mortall men.

Gifts *n* do take men.

n doe catch.

o Mutual defence is most safe.

o Defence of one another.

Loue doth teach musicke.

Death doth throw downe all things.

Death is *p* ineuitable.

p vnshunnable.

q Euill things doe hasten old age.

q Crosses, losses, misfortunes.

Chastitie [is] the dowrie of a woman.

Memory [is] *r* the treasure-house of Arts.

r the treasurie or treasure.

We must not answere *s* with euill-speeches.

s to reproches or railings.

N

Nature [is] content with a fewe things.

No

No man is borne *r* to himselfe.

Thou shalt believe nothing rashly.

s Thou oughtest to lie nothing.

t Necessitie wants bootes or startvps.

Do not bragge of thine owne things.

Doe not despise other folkes things.

y Do not backbite any man.

a Nothing doth repugne [or resist] necessitie.

b Necessitie doth break yron.

c Ouermuch sparing [is] to be shunned.

The night *d* doth want shamefastenes.

e Not any thing ouermuch, [or, Nothing too much.]

Nothing [is] greater then *f* continuall custome.

g Faith is safe no where [that is, it is hard to finde him whom we may trust.]

h Thou maiest affirm nothing *vntried.

r for himselfe.

s Thou oughtest not to lie.

t Neede runnes bare legd.

y Speake not ill of any man behinde his backe.

a Necessitie hath no law.

b Neede.

c Too much niggardlinesse

d is without dowide of.

e Let not any thing be.

f dayly practise.

g Fidelitie or faithfulnesse.

h [See that] thou try.

* vnexperienced.

i It is resisted to nature in vaine. [or, It is in vaine to resist nature.]

i It is repugned.

Nothing [is] more *k* flying away then time.

k floting or swift.

O

l Pliantnesse * dooth gette friendes.

l Dutifulnesse, or obedience.
* doth bring forth.

The occasion doth make the thiefe.

Wealth taketh away friends.

Euery beginning [is] grieuous.

Occasion [is] not to be neglected.

Riches do slide away *m* swiftly.

m speedily.

Hatred is *n* assuaged by *o* pliantnesse.

n quicklie pacified, qualified, or made more gentle.
o seruiceeblenesse or dutifulnesse.

p Age *q* brings all things.

p Time.
q taketh away.

Riches *r* are prepared *s* by Art.

r are gotten or prouided.
s by skill.

Idleneſs [is] *t* the rust of the wit.

t the spoyler.

P

Pouerty *u* doth stir vp Arts.

u doth make vs to seek Arts.

x The schollar let him obey the master.

x Let the schollar obey.

All things obey money.

y Rash.

y Headlong counsell [is] vnluckie.

z deprives vs of.

Pouertie z spoyles [men] of friends.

Things gotten are to be kept.

a Shame or bashfulnesse.

a Shamefastnesse [is] vnprofitable to a beggar.

b An account or forecast. *Calculus* is also a pebble stone or a table-man.

b A counter doth ouercome very much, [or we may do much by counters or by an account.]

Nothing [is] more sweete then our country.

c Delaying or putting off from day to day.

c Procrastination is odious.

The beginning [is] the halfe of the whole.

Q

What things do hurt do teach.

d land.

Euery d earth [is] a country [that is, to a valiant man, because hee can liue any where.]

R

Quermuch laughter is to bee taken heed of.

S

Like things fauour like [or like

like to like.

e Like doth reioice in the like. *e* A like thing.

All *f* seruitude is miserable. *f* bondage.

Only *g* fortunate men are loued. *g* rich men, or in prosperity.

Sletpe [is] *h* the image of death. *h* a picture or resemblance.

Hope *i* doth keepe afflicted [men.] *i* saues or preserues.

k Study doth make men courteous [or ciuill.] *k* Learning or endeauour.

l His owne [is] faire to euery one. [or Euery one likes his owne things best.] *l* His owne things.

m The spring doth follow the winter. *m* The spring time.

n A foole doth speake foolish things. *n* A foolish man.

o Studies *p* doe declare the minde. *o* The course of life. *p* do shew.

q Lot *r* doth turne about all things. *q* Chance or hap. *r* doth turne vpside-downe.

Silence [is] safe euery where.

Proud [men] are *s* corrected hardly. *s* amended or reformed.

Onely a wise man [is] rich.

Hope doth *t* nourish banished men. *t* comfort and sustaine.

Euery man doth pleaſe himſelfe.

w Fulneſs w doth breed fiercenesſe [or cruelty.]

Holy dayes [are] alwaies to

y ſlothfull [men]: [or, Idle men would haue euery day holy day.]

Speech z doth cure ſadneſſe.

Nothing is more profitable then ſilence.

Time is a an eater of things.

Time is ſhort.

Time b doth fly away moſt ſwiftly.

All things are changed in time.

Time c dooth reueale all things.

All things are d finiſhed in time.

Nothing is ſwifter then time.

All things are done in time.

Time doth e mitigate griefe.

V

The belly wanteth eares [or, The belly cannot be perſwaded.]

w Abundance, or plenty, or riches.

x doth bring forth.

y ſluggards.

z doth heale ſorrowfulneſſe.

a a deuourer or conſumer.

b doth paſſe away.

c brings all things to light.

d accompliſhed or fully done, or brought to an end.

e doth lenifie or aſſwage.

f We couet more greedily things forbidden.
The speech of truth [is] *g* simple, [or plaine.]
The iudgement of the common people is foolish.
Vertue prayſed doth increaſe.
All things are conſumed by vſe.
The gifts of men [are] diuers.

f We haue an appetite to, or deſire earneſtly.
g one and not diuerſe.

Sentences of foure words.

a OTher things doe become an other age.
**b* Another vice is to other [men.]
Wee muſt vſe friendes with modeſty.
c Continuall exerciſe can doe all things.
d Wee muſt beware of flattering men.
We know [our] friends amongſt aduerſe things [or in aduerſity.]
Good friends are rare.
e Olde friendſhippe is aboliſhed ſeldome.
Nothing is difficult to a louer.

a Euery age of man hath the proper courſes which do become it: as, Childiſhneſſe children, Graui tie old age &c.
* Another thing of vice.
b Other men haue other faults: or euery man hath one fault or other.
c Dayly.
d We muſt take heede.
e Ancient.

Ambition is *f* most pestilent in the Common-wealth.

Friendship is to be *g* preferred to all things.

The yeare *h* dooth fructifie, not the earth.

The mind of euery man is *al.* reuealed *i* by speech.

[There is] no wisedome before *k* yeares.

Euill things accustomed doe not *l* offend.

Loue is not *m* cureable.

Aduerse things doe stir vp the wit oft times.

A couetous king is *n* pacified by gold.

o The couetous desire of a couetous man is filled * neuer.

* It is not the part of a wise man *p* to be bold.

Nothing is more pretious then a faithfull friend.

q A measure *al.* is present to euery thing.

[Friendes] admonishing freelie are rare.

Chastitie is *r* beautye ample enough.

f hurtfull or dangerous.

g put before, preferred before.

h Doth make fruitfull,

al. relieued or comforted.

i by his speech.

k experience.

l disquiet.

m able to be healed.

n pleased or quieted with gold.

o Couetousnesse or greedy desire.

* no where.

* It is not of.

p to be ouerbold:

q There is a measure.

al. let it bee present, or let there be a measure.

r beauty inough.

Friend-

Friendshippe dooth refuse no ſ weight.
The eyes do get loue eſpecially.
Couetous men t cannot be ſatisfied.
No vice is u more foule then couetouſneſſe.
Lawes are like to the webbes of ſpiders.

ſ burden or labour.
t can neuer haue inough.
u worſe or more vile or miſchieuous.

B

x A benefit alwayes y doth prouoke a benefit.
A benefit is to bee meaſured by the minde of the giuer.
The z vpbraiding of a benefit is a grieuous.
Ciuill-warre [is] b a pernicious euill.
Many good things are loſt by neglecting.
We muſt vſe good friends more ſparingly.
All things do becom good men.
Men are ouer-intreated c with faire words.

x A good turne.
y doth procure.
z objecting or caſting in the teeth.
a troubleſome.
b dangerous, noyſome, or deadly.
c with fawning or flattering ſpeeches.

C

The mariage of d vnequals is euill.

d vnequall mariages.

Fearefull dogges do bark more vehemently.

e Too much subtletie.

e Ouermuch craftinesse dooth hurt sometimes.

[That thing] is deare which is rare.

f doth make easie.

Custome *f* doth lenifie [or soften] all hard things.

Counsell dooth prevaile very much euery where.

g A good conscience.

g A right cõscience is most sweet.

Custome [is] more mighty then any tyrant.

h a comfort.

A common shipwrack [is] *h* a solace to all.

i the deeds done

Counsell is vnprofitable after *i* the deeds.

Wisedome is more pretious then all riches.

k More money more care: or more rich more carefull.

k Care doth followe money increasing.

An enemy dooth deceiue when he flattereth.

Friendes are changed with fortune.

l doth proue or declare.

m base or dastardly mindes.

al. friends.

D

Feare *l* dooth argue *m* degenerate *al.* mindes.

Riches are the burdens of a good minde.

Learned [men] do reioyce in the familiaritie of learned [men.]

It is a [sweet thing] * to remember our labours.

* to haue remembred of.

n [Our] fathers soyle is pleasant.

n The soyle or place where we were borne.

The greater part [is] alwaies of the worse [men.]

Damage [is] o to be put before filthy p lucre.

o to be preferred to.

p gaine.

Diuers earths bring forth diuers things.

A gift q is weighed by the minde of the giuer.

q is esteemed, or considered.

Riches [are] the cause r of chidings.

r of braulings.

We ought to condemne no man s easily.

s rashly or lightly.

t His owne miserie u is to be dissembled.

t A mans owne miserie.

u is to bee hidde.

E

A rose x doth not growe vpon a sea-onion.

x is not bredde.

An idle hand doth bring * pouerty.

* neede or want.

Loue y is bredde of sight.

y groweth of sight or seeing.

Wee are all made more learned z by

z by damage.
a doth follow occupy or take.
b the last things or last parts.
c doth discouer or vtter.
d the most secret things. e of the heart.

z by losse.
Mourning *a* doth possesse *b* the extreamities of ioie, [or After the greatest ioy comes mourning.]
Drunkennes *c* doth bring forth *d* the most hidden things *e* of the breast.
The greatest things [are made] of the least beginnings.

f It is a common thing to mortall men to erre.
* Sword-point to be giuen to children.
g of misery.
h the teacher.

f To erre is a common thing to mortall [men].
* A sword is not to bee committed to boyes.
Vpbraiding *g* of calamity is to be obiected to no man.
Experience is *h* the mistresse of prouidence.
Great things are made of little things.
Vices do come of idlenesse.

i doth easily fear.

He-that-hath-tryed dangers *i* is sore afraied easily.

F

k Prosperity or men in prosperity.
l It is an euill thing to.

k Felicitie hath many kinsfolks.
Fortune is most like to the winde.
l To deceiue others is an euill thing.

m No certaine knowledge [is] of things to come.

Thou ſhalt bee made euill by the *n* * company of euill men.

The *o* commerce [or familiar company] of euill [men] is to be fledde.

The *p* concorde of brethren is rare.

Too high things are to be fled.

q Fidelitie [is] to be kept euen to an enemy.

It is *r* a grieuous fault to ſpeake [things * to be kept ſecret.

Glory is not bought with mony.

H

Men [are] *ſ* ready to euill.

t The faſhion of man is knowen by his ſpeech.

u The humble kinde of life [is] moſt ſafe.

I

Nothing is more intollerable *x* then fortunate foole.

Angry men do nothing *a* rightly.

b Concorde [is] rare amongſt brethren.

m There is no certaine.

n familiaritie in the ſame Inne, houſe, or tent.

* *Contubernium* of *con-taberna*, in the ſame Taueme.

o cuſtome in buying and ſelling, trafique with.

p agreement.

q Faith.

r a great fault.

* to be kept in.

ſ prone or turning or inclining.

t The figure, the condition.

u The lowe or baſe.

x then an vnwiſe or fooliſh man in proſperitie.

a well.

b Agreement.

Holy-

Holy-daies are alwaies to *c* sluggish men.

c to slothful men

d Ingratitude [is] the head of all vices.

d vnthankfulnes.

There is neede *e* of a minde in euery thing.

e of a courage.

A friend is proued *f* in aduerse things.

f in aduersitie.

g Varietie doth delight in euery matter.

g Change.

Lawes are silent [or doe hold their peace] *b* amongst weapons.

b in warres.

Impatience doth *i* exasperate all things.

i make al things more sharp.

k Violence *l* dooth minister all things euilly, [or vnhappily.]

k Vehement rage or force.

l doth effect or work.

Honour *m* doth consist of innumerable labours.

m doth cost.

Anger dooth wax olde the most slowly of all things.

A good friend [is] *n* a very great treasure.

n a huge.

Euills *o* vnthought of are more grieuous.

o vnlooked for, or besides our opinion.

Glory hath *p* an vnmeasurable spurre, [or, Glory doth set vs on exceedingly.]

p an exceeding great spurre.

Enuy

Enuie *q* dooth writhe [or torment] *r* the owne author.
Nothing is *s* more pernicious then *t* a naughty tongue.
u Securitie dooth bring forth innumerable euills.
Euill things often *x* do moue the wit.
Anger is not *y* appeased by angrinesse.

L

Labour is a treasure to men.
Labour *z* dooth receiue the glory of vertue.
a Vntired labour doth ouercom all things.
A longer life a long-lasting calamitie.
b [See that] thou beare willingly that which is necessarie.

M

Nothing is to be *c* tried [Minerua [or nature being vnwilling] [or We must attempt nothing against nature.]
d An euil hearbe doth not perish.
The minde [is] *e* a presager *f* of a thing to come.

q doth vexe.
r the author of it.
s more mischieuous.
t a malepart tongue.
u Carelesnesse.
x do stirre vp the wit often.
y pacified.
z is crowned with vertue.
a continuall or sturdy.
b Thou maiest beare.
c assayed. * the goddesse of learning or of wit.
d An ill-weed dyeth not.
e a foreteller.
f of that which is to come.

Many

Manie thinges are wanting to [men] *g* asking many things.

It behoueth a lyar *h* to be mindefull.

Euill *i* lucre *k* is equall to losse.

An oke *l* is cast downe by manie blowes.

m Frowarde [men] doe *n* interprete nothing * sincerely [or well and louingly.]

Euill counsell is the worst *o* to the counsultour.

Nothing is more deare to mortall men then money.

Dearth is common *p* to euery age.

Euill things are *q* neere to good things.

A foole is wise, *r* the euill being receiued [or after the euill.]

s Compelled wits do answere euilly.

Modestly dooth *t* conferre [or help] much to health.

u Miserable men are wont to enuie *x* happy men.

Nature doth loue *y* nothing solitarie.

g to them that aske.
h to haue a good memory.
i gaine. *k* is no better then losse.
l is hewen down.
m Wayward.
n do expound.
* whitely.
o to the asker.
p to all age.
q next or neere neighbours.
r an euill thing.
s Forced.
t further.
u Men in misery.
x Men in prosperity.
y no solitarie thing.

It is *z* a busie matter *a* to striue [or to contend in law.]
b Thou maiest not follow the errours of the common people.
c Quiet rest hath knowen few.
Nothing [is] more effectuall then *d* the simple truth.
Thou mayest not vndertake *e* greater thinges then thy strength.
Nothing *e* is more filthy then *f* an old man giuen to lust.
Nothing [is] more *g* absurde then *h* a rich man couetous.
i None of mortall men [is] blessed *k* absolutely.
The necessity of nature is pacified with *l* little thing.
No man is hurt except of himselfe.
m Rashnesse doth hurt mortall [men] much.
No possession is better [then the possession] of friendes.
Nothing [is] more *n* calamitous then man.
No thing [is] more sweete then a friendly *o* monitour.

z a troublesome thing.
a to wrangle, or sue one another in law.
b Do not follow.
c Doth knowe: few haue knowen quiet rest.
d the plain truth.
e things aboue thy strength or power.
f lecherous or incontinent.
g against reason or sense.
h a couetous rich man.
i No mortall man.
k on all parts, or euery way.
l a little.
m Want of consideration.
n miserable or subiect to misery.
o admoniſher.

No-

Nothing is p more vulgar then to deceiue men.

p more commō.

Ouer much q lenitie is not approued.

q mildeneſſe.

Fortune doth not r ſmile alwaies.

r laugh vpon vs alwaie.

O

Riches ſ doe not get friends.

ſ reconcile or procure.

No man can haue all things.

No man is wiſe t at all houres.

t at all times.

[It is] the beſt thing u to ioiny an other mans madneſſe [or folly.]

u to make vſe of, to learne to bee wiſe by other mens fooliſhnes;

All things [are] x to be finiſhed in their owne time.

x to be done.

All things are changed eaſily.

y The eye of the maiſter doeth make fatte the horſe, [or The maiſters eye dooth feede the horſe.]

y The care or ſeeing to of the maiſter.

Idleneſſe doth teach many vices.

It is z the moſt ſweete thing of all to receiue.

z the ſweeteſt thing of all things.

All good things a doe conſiſt in peace, [or depend vppon peace.]

a are vpholden by peace.

We all are b worſe c by licence.

b made e worſe.

The ſpeech is d a picture of the deeds.

c by liberty.

d a likeneſſe or reſemblance.

The

The eyes are *e* more faithful then the eares.

Euery *f* soyle is a countrey *g* to a valiant man.

P

The death of poor men is *h* without noyse.

The speeches of poore men *i* are vaine.

The *k* sentences of olde men are more excellent.

l Little things are not to be contemned.

Wits *m n* ouersoone ripe do faile soone.

His owne country [is] most pleasant to euery man.

Nothing is more profitable then a publike concorde.

p Things [or goods] doe increase by sparing and labour.

It is the part of a wise man *q* to dissemble many things.

Nothing [is] pleasant to a troubled *r* heart.

It is *s* a very hard thing to bee good.

g Stubbornesse is the compani-

D on

e more to bee trusted, or that which we see is more sure.

f earth or place.

g to a courageous man.

h without stir, or talking of.

i are not regarded.

k iudgements, or opinions are better.

l Small things.

m ouer timely, quickly.

n Soone ripe, soone rotten.

o common peace or agreement.

p Substance.

q to hide, or conceale.

r minde.

s a very difficult thing.

g Frowardnes, or obstinacie.

on of a minde *h* lifted vp.
i Honesty maketh *k* a great wit.
l Obedience is not to be performed to [a man] sinning.
Enuy ceaseth after death.
The minds are *m* proud in prosperous things, [or prosperity.]

Q

How many heades, so many *n* senses.
o What a man, such a speech.
p What a prince such a people.
Euery man *q* doth flatter his own euills.
What is *r* more dishoneſt then *s* arrogant vnskilfulnesse?
How many men, so many *t* sentences [or mindes]
How much thou shalt haue, *u* of so much valewe thou shalt be.
What a question, such an answer: [or As the question [is] such [should be] the answere.]
x Consultatiō is *y* a sacred thing.
A foole vnderstandeth *z* a thing finished.
Wee are all wise *z* a thing being past.

a Red-

h puffed vp, proud.
i Goodnesse.
k a bolde or present wit.
l Pliantnesse, readinesse to please.
m wanton, or running riot.
n judgements, meanings, opinions.
o As the man [is] such is his speech.
p As the prince [is] such is his people.
q doth flatter himselfe in his owne sinnes.
r more filthy.
s proud.
t opinions.
u of so much reckoning or account, or so much esteemed.
x Taking counsell or aduise.
y a holy thing.
z a thing done and past, or when it is too late.

a Redneſſe is the colour of vertue.

a Blushing.

[There is] ſeldome any calamitie alone.

Reaſon *b* doth degenerate without exerciſe.

b doth grow out of kinde.

S

Onely *c* miſerable men *d* do want enuy.

c men in miſery. *d* are free from.

The qualitie of a man is knowen by his ſpeech.

e It is anſwered *f* to many men more aptly by ſilence.

e We anſwere more fitly. *f* many things.

g A calme doth follow *h* a tempeſt eaſily.

g Cleareneſſe or faire weather. *h* a ſtorme.

i His owne Art *k* doth nourish euery man.

i A mans owne skill. *k* doth maintain.

Nothing [is] more pleaſant then *l* idle olde age.

l quiet, which may bee at eaſe.

m Fit ſpeech is the beſt.

m Meete ſpeech, or in due ſeaſon.

Speech is *n* the character [or print] of the minde.

n the ingrauen forme, picture or image.

Her owne King *o* doth pleaſe the Queene.

o doth like the Queene beſt.

Sparing *p* is late *q* in the bottom.

p is too late. *q* in the bottom of the purſe.

Whoſoeuer doth couet is *r* poore alwayes.

r needy, wanting help.

His owne ſtudies doe delight e-

uery man.

Wee are able [to doe] nothing *f* without helpe.

f without the help of God.

Nothing in the life [is] better then health.

No man is borne without *g* vices.

g faults.

Ouermuch wisedome is not wisedome.

u Euery man hath his errour.

u His owne errour is to be attributed to euery man.

x We must trie, or attempt.

x Nothing [is] to be tryed aboue strength.

Euery man is delighted with his owne study.

y foster, or sustaine.

Hope doth *y* cherish the mindes of men.

T

a Dishoneſt. *b* lucre.

a Filthy *b* gaine doth bring misfortune [or losse.]

Time doth draw all things with it.

c intice, or allure. *d* euery one.

His owne pleasure doth *c* draw *d* euery man, [or Euery owne followeth his owne pleasure.]

A friend is proued in time of aduersitie.

e by time.

All things are made more light *e* in time.

f Im-

V

f Immoderate wine is the cause of euills.
f ouermuch, or wine immoderately taken.

Consolation is better *g* with a full belly.
g when the bellie is full.

The common people *h* doth approue friendships by profit.
h doth measure, or allow by gain

i More rare vse doth commend pleasures.
i A more seldom vse.

Where feare [is] there is shame.

Where friends [are] there [are] riches.

Where *k* loue [is] there [is] the eie.
k our loue.

Where *l* griefe [is] there [is] [our] finger.
l our griefe.

One man [is] no man.

As *m* euery man is, so he speaks.
m euery one.

No possession is greater then vertue.

The enterchanges of things are *n* diuers.
n variable, or changing.

o Vices cannot be *p* hidde.
o Faults.
p concealed.

q Vaine glorye is not to bee *r* sought.
q Our owne glory.
r required.

Sentences of moe words.

f auoide.
g chance, mishap or perill.
h Shame or ouermuch modesty.
i constraine, require or inforce.
y of a little dog.
z inclining, hanging or prone,
a Troubles.
b vndergone.
c patiently.

d It is the duty.
e elders or betters.
f so great a thing, or of so great force.
g frō our tender.
b to euery instruction, or to learne any thing.

i The vndoing or fall,

LEarn what thou maiest *f* shun by the *g* fall of other men.
h Shamefastnesse is to bee cast away, as oft as necessitie doth *i* vrge.
A boare is holden oft times *y* of a dogge not great.
We all are *z* ready to idlenesse.
a Aduerse things are to be *b* tolerated [or borne] *c* with an equall minde.
Flatterie [is] the greatest plague in friendship.
d It is [the part] of a young man to reuerence his *e* greaters by birth.
It is *f* so very much to accustome [our selues] *g* in our tender [yeares.]
Olde age is more slowe *b* to all discipline.
Doers and consenters are punished with like punishment.
i The destruction of one [man] is

is *k* the riches of * another [man.]

k the rising or making.
* of another.

The riches of one [man] are the *l* spoiles of another [man.]

l vndoing.

Another life *m*, another way of liuing, [that is A new course of liuing is a new life, [or, An other trade of life, another course of liuing.]

m another manner.

A true friend is a great treasure.

Friends are knowen in *n* aduerse things.

n aduersitie.

True loue *o* hath knowen to haue no measure.

o knoweth.

A minde accustomed *p* to hard things *q* is offended lesse.

p to troubles.
q is less offended.

The minde of euery man *is* reuealed by [his] speech.

Art *r* doth labour about the help of fortune.

r doth trauell.

An asse *s* will rather haue *t* straw then gold.

s had leiffer haue.
t strawes.

Gold hath perswaded oft times many [men] *u* ill [or amisse.]

u vnhappily.

B

x Egregious learning is *y* the staffe of life.

x Excellent.
y the stay or little staffe.

A benefit bestowed vpō thank-

full [men] is wont to be put to vsurie.

z lent to vsurie, or to com home with gaine.

It is better to bed a a poore man well, then to waxe rich euill-lie.

a an honest poor man, then a wicked rich man.

The Cittie [is] most blessed, vvhich b is ruled of vvise men.

b is gouerned by,

Good lawes are c procreated of euill manners.

c made, begun or enacted.

d VVhat thing is done well to good men, doth not perish [or] is not lost.

d That which is done well.

Euill speeches e do wound good manen nothing.

e doe nothing hurt.

Good [men] do come f of their owne accord, to the feast of good [men.]

f willingly.

C

The dogge g dooth trouble alwayes a poore stranger.

g doth annoy, or enuy, or bark against.

h The hasty bitch dooth bring forth blinde whelpes.

h The bitch making haste.

An

An old dog cannot be bet customed to the chayne.

Those things [are] more certaine which are seene, then which are heard.

What is said / is not to bee beleeued quickly [or rashlie.]

Wise men doe hide their domesticall euills.

We must take heede of him who hath * deceiued [vs]

What is gotten is prepared by wage, is more deare.

Thou maiest ouercome better by counsell then by anger.

There is not need of consultation, the thing being finished.

Counsell is to bee asked of men skilfull and able to giue counsell, and wise.

Custome [or familiar acquaintance] is to be had with good men.

Thou wilt rather [thy] body to

acquainted, or taught to lead.

What thing is / we are not to beleeue rashlie?

household euils, or euils at home.

* put vnto vs, beguiled, or circumuented.

is gotten.

more precious.

anger, or chasing.

after the deede done.

men skilfull & experienced.

Familiaritie.

Thou maiest be willing, or thou hadst rather

u to be grieued.

u to bee affected with griefe, then [thy] minde.

x a hard thing. *y* to change or amend.

It is *x* a difficult thing *y* to correct an euill nature.

z Thou taking a iourney. *a* a lewd companion.

z Thou beeing about to goe [a iourney] doe not vse *a* a wicked companion at any time.

b most potent or auaileable.

Custom is *b* most mighty alwaies in all things.

c doth auaile most of all.

Care *c* preuaileth very much in euery thing.

d to be begun.

Strife is not *d* to bee taken vp with a friend hauing deserued well.

e who is in aduersity.

Hee hath no friend *e* to whom fortune is aduerse, [or against him.]

D

f to play the fool or seeme foolish.

It is the chiefest wisedome *f* to doate in place, [that is] at somtimes.]

g differing manners do follow. *h* vnlike or diuerse.

g Differing studies doe follow *h* differing manners.

i They that disagree.

i [Men] disagreeing are ouercome easily, [men] agreeing not easily.

No man is loued, but to whome for-

fortune * is prosperous. * is second, or who is in prosperitie.

It is a hard thing to faine a iest, with *k* a sorrowfull minde. *k* a sad or heavy minde.

He is a rich man, who thinketh nothing to be wanting vnto him.

Riches are gotten by labour, they *l* perish by prodigalitie, [or by spending aboue our compasse and vainely.] *l* vanish, or are lost or cõsumed.

That which is *m* equivalent is not rendred, [or restored] to the Gods, parents, *n* schoolemasters. *m* of equall value, or an equall recompence. *n* Maisters.

A true friend is a thing hard to be found.

Thou being rich shalt remember *o* that thou mayest profit *p* the silly poore. *o* to do good to. *p* the little poore ones.

Learning is vaine *q* valesse reason shall come vnto it, [or be ioined vnto it.] *q* without reasõ.

r A dowry dooth not make a happy mariage, but vertue. *r* A portion.

It is a hard thing to leaue those things to which *s* thou hast accustomed [thy selfe] long. *s* thou hast been accustomed.

Euerie one makes wordes [or speaks]

[speaks] v of his owne matters.
w Whilst x it is not lawfull y as I expect, I liue z as I can.
Thou shalt condemne no man * the cause not being knowen.
The vertue of the parents is a great a dowry.
The mise doe dance b whilst the catte doth sleep.
Riches are giuen now c to no man, except to rich [men.]
It is d more difficult to beare happy [fortune] [or prosperitie] then aduerse fortune [or aduersity.]
A poore man learned, e is put before a rich man vnlearned.

B

A great thing f doth rise from a little beginning.
A wise man doth g amend his owne [fault,] h by the fault of another man.
Wee our selues are made i more wary, k by the faults of others.
It is a banishment to a man, there-

where

v concerning his owne matters.
w Sith that.
x I cannot.
y as I look for, or wish.
z as I may.
* his cause not being knowen.
a portion.
b whilst the catte sleepeth.
c to none but.
d a harder thing.
e is preferred.
f doth spring, or grow.
g reforme.
h by the vice.
i more heedy.
* of the
k errors, or slips.

where hee liueth little, [or nothing] *l* commodiously.

l fitly, or profitably.

It is *m* an excellent vertue to performe silence *n* in matters, [or to be silent in weighty matters.]

m a choise, or rare vertue.
n in businesses.

* A sword doth wound the body: but speech [doth wound] the minde.

* A sword point.

o We our selues do not acknowledge *p* our faults.

o Wee.
p our owne errours, or slips.

H

It is *q* [the part] of a valiant man to contemne a false *r* infamy.

q the duty, or wisedome.
r slaunder, or reproach.

It is the part of a valiant minde not to be troubled greatly *s* in aduerse things.

s in aduersity.

Any man dooth *t* giue counsell more easily to others, then to himselfe.

t aduise, consult, or aske counsell.

The discommodities of fortune, *u* doe mooue a wise man nothing.

u do not trouble a wise man.

The companions *x* of haste, are errour and repentance.

x of hasting, or making haste.

Hee is wise happily, who is wise by an others mans *y* perill.

y danger.

z He

z He may finde. a a staffe. b desireth. c passeth forth or escapeth vs. d yet. e it doth not returne. f Prosperity.

z He shal finde a a club easilie, who b coueteth to beate a dogge.

A word c dooth flie out easilie: d notwithstanding, e it returneth neuer.

f Prosperous fortune doth destroy whilst it flattereth.

Hee is most happy to whom nothing of euill, [or no euill thing] g hath happened in his life.

g chanced or fallen out.

[Thou art] happy, whosoeuer doest learne by the griefe of another [man] to be able h to want thine owne.

h to be free from

It is an easie thing to ouercome [a man] absent who doth not resist.

i to no purpose * for himselfe.

He is wise i in vaine, who is not wise * to himselfe.

G

A cocke can doe very much in [or vpon] his owne dunghill.

Vertue comming from a faire body is k more acceptable.

k more pleasing.

H

It is the best reuenge to ouercom

an

an enemy *l* by benefits.

l by kindnesses or good turnes.

m The low fortune [or condition] is more safe then *n* the lofty.

m The meane estate.

n the high.

The *o* inheritance of a * good name is more honest *p* then of riches.

o heritage.

* of fame.

p then [the inheritance] of riches.

q The coniecture *r* of mans minde is difficult.

q The ghessing at.

r of the humane minde.

A couetous man doth hasten all things whatsoeuer he doth.

Calme waters haue also their *al.* tranquillitie [or calmnesse.]

al. trouble or danger.

s The honesty of the master doth make also the family better.

s The goodnesse.

I

There is *t* olde warre betweene the mother in law and the daughter in law.

t an ancient contention.

Things *u* vnhoped for, doe fall out more often then [those things] which *x* thou canst hope for.

u vnlooked for.

x thou hopest for.

Famous wits *y* haue neuer wanted *a* emulatours.

y haue wanted neuer.

a enuiers or followers for vaine glory.

[He] who beareth a yoke *b* willingly, doth make it light.

b willingly.

The day it selfe [is] sometime

c friendly as a parent or mother.

e vnhappineſſe, miſhap or miſery.
d to reioyce.
e Huge wealth.
f prepared.
g deceit.
h imbrace or containe.
i goeth with.

k full of eyes or ſharp ſighted.

l commanding.
m moſt ſtrong, healthfull, or comfortable.
n feeble, or languiſhing.

o in aduerſity.
p We are not to ſleep, or be negligent.
q It is a ſigne of one that doateth

c a parent, ſometimes a ſtepmother, [or vnluckie as a ſtepmother.]

Hide thy c infelicitie, leaſt thou make [thy] enemies d merry [or ioyfull.]

e very great riches are not f gotten without g fraud.

Ingratitude doth h comprehend all vices in it ſelfe.

Diſcommoditie is alwayes i a companion of commodities.

Wee are k quick ſighted by nature, into other folks vices, not into our owne.

Thou l ruling anger ſhalt liue a m moſt able, [or healthfull] life.

It is n a faint thing, euery where to apply [our ſelues] to diuers things.

There is need of good counſell in euill things.

A friend is knowen o in aduerſe things.

p We are not to ſlumber in a dangerous buſineſſe.

q It is [the part] [of a man] doating

ting, to wish impossible things vnto himselfe.

r Shamefastnesse is vnprofitable, when necessitie doth *s* vrge.

It behoooueth vs to bring a buyer, *t* of our owne accord, *u* to ware *x* vnsaleable.

The time *y* doth shew friends, as the fier [doth shew] the gold.

An enuious man dooth *z* waxe leane at the *a* fatte things, [or prosperity] of another man.

r Shame.

s compell, or inforce.

t of our selues, or to seek out a buyer.

u to marchandise.

x vnmeete to be sold.

y doth declare.

z pine away, or fret away.

a plentie, or aboundance.

L

Strifes are wont to take away the *b* tranquillitie of the mind.

A longer life, *c* is wont to bring very many discommodities.

Hee is praised, not who [hath liued] long, but [he] who hath liued well.

b peace, or quietnesse.

c a life somwhat long.

d Euill lucre doth bring losse alwaies.

d Euill gaine.

The *e* edge of the minde dooth waxe dull, by the *f* riot of the body.

It behoooueth [a man] to be liberall; but *g* for his abilitie, [or not beyond his compasse.]

e sharpnesse.

f excesse, or intemperance.

g according to his faculty, or abilitie.

Vnleſſe there were *h* gaine, no man would be euill.

It is *i* credited more willinglie to *k* eye [witneſſes] then to * eare witneſſes.

The burden is made light, which is borne well.

Men are ouercome by praiſe, and pliantneſs.

h lucre.

i beleeued, wee beleeue.
k eyed witneſſes, them that ſee.
* eared, or them who heare.

M

An euill woman is more fierce, then all *l* wilde beaſts.

A thriftie matrone is not *m* met *n* euery where.

A woman is the *o* health, [or ſafety,] & calamity of the houſe.

p To die with hunger, [is] the moſt miſerable kinde of death.

Euill ſpeeches *q* throwe downe good manners.

Thou ſhalt loſe greater things, vnleſs thou ſhalt *r* retaine leſſe things.

Many things *ſ* doe happen to man, which he will not.

t The beſt meane [is] to be had in all things.

l ſauage, or cruell.
m eaſie to bee mette with, or found.
n all abroad.
o preſeruation, ouerthrowe.
p It is the moſt miſerable, &c.
q ouerthrowe, or corrupt.
r keepe.

ſ do chance, or fall out.
t A meane is beſt to bee had in all things.

Many

Many good things haue fallen out to many beſides hope.

Many men doe enuy the good thing to others, which themſelues do want.

u The fineneſſe of the ſpeech is wont * to ſhew the habit of the minde.

u The elegancie, * to declare the diſpoſition or qualitie.

Hee that doth pleaſe himſelfe ouermuch, doth diſpleaſe many men.

It is better by much *x* to cure, [or remedy] the beginnings then the end.

x to look to, or help.

y Wicked liuing together, [or familiaritie] doth infect good manners.

y Naughty company.

Thou ſhalt knowe the manners of thy friend; thou ſhalt not hate [them.]

All mortall things haue many changes.

Great things doe periſh by diſcord: *z* they are ſtrong [or preuaile] by concord.

z they are increaſed.

Euery wiſe and good man, * doth hate a lie.

* hath hated.

Idleneſſe dooth bring many e-

uills to men.

a commoditie.

It is the greateſt *a* profit, to know to vſe pouertie.

N

Nothing is ours, which may bee taken away.

There is no diſcord, where there is the ſame minde.

b buying and ſelling, company, fellowſhip or familiaritie.

Thou mayeſt not haue *b* commerce, [or trafique] with wicked men.

c It maketh no matter.

c It skilleth not how long thou ſhalt liue, but how well.

d Puniſh no man.

e weigh the matter well.

d Do not thou puniſh any man, vnleſs thou ſhalt *e* weigh thoroughly the matter.

f triumph.

g chance.

Doe not *f* inſult ouer a miſerable man: *g* lot is common.

h is neuer made rich.

A good man *h*, hath neuer been made rich of a ſudden.

No liuing creature, no merchandiſe, is harder to bee knowen then man.

* It is not to bee liued, or wee doe not liue.

*Thou muſt not liue that thou mayeſt eate: but thou muſt eat, that thou mayeſt liue.

Wiſedome is gotten, not by age, but by wit.

i Happineſſe of wit ſhal not profit thee, except thou ſhalt exerciſe it.

Thou mayeſt not *k* vexe thine owne minde with cares.

Thou ſhalt not *l* mooue an euill *m* well hid, [or couered.]

Nothing is *n* more diſhoneſt, then *o* to make war with a familiar [friend.]

There is *p* no man of [all] men, in whom there is not * ſome vice.

It is not a benefit, which is *q* ſent into gaine, [or which is done for aduantage.]

He maketh *r* no little gaine, who *ſ* eſcapeth *t* loſſe.

Do not learne filthineſſe, neither ſhalt *u* thou admit it, [or ſuffer it.]

Gold dooth not *x* adorne a woman, but good manners.

Nature hath not giuen, to women *y* to rule.

A woman *z* hath knowen nothing, beſides [that] * which ſhe deſireth earneſtly.

i Goodneſſe of wit.

k torment, or diſquiet.

l ſtir a bad matter.

m ended well.

n more filthy.

o to contend or braule.

p no man at all.

* ſomething of vice.

q ſent forth for profit.

r no ſmall.

ſ flyeth from.

t damage.

u thou ſhalt not permit euill to be done.

x ſet forth, or beautifie.

y to beare rule ouer the man.

z knoweth nothing.

* which ſhee longeth for, or coueteth vehemently.

Nature doth not ſuffer a woman, *a* to beare rule.

Nothing is *bleſſed, *b* of euerie part.

Nothing *c* is before ſorrowe, in the things of mortall men.

d Thou ſhalt beare *e* no weight, *f* more bitterly then pouerty.

g I pray [thee] that thou do not *h* beleeue all things alwayes to all men.

i Thou maieſt not ſtudy to do euill *truſting to thy wealth.

Nothing is ſo *k* grieuous as pouerty.

Do not thou make haſte *l* to wax rich, leaſt thou *m* bee made poore ſtraight way.

The iniquity [or naughtineſs] of manners, doth *n* infect nature *o* plainely.

There is nothing *p* ſo grieuous, but thou maieſt make it friendly.

q Nothing is better then health in life.

No man *r* dooth care for other mens buſineſſes, ſo diligently

as

a to be before, or ouer men.
* happy.
b of all parts.
c is more common then ſorrow, griefe or heauineſſe.
d Thou canſt beare.
e no burden.
f more grieuouſly.
g I aduiſe thee.
h credit.
i do not deuiſe.
* hauing truſted riches.
k heauie.
l to be rich.
m ſoon come to pouertie.
n corrupt.
o altogether, or quite.
p ſo heauie.
q Nothing in the life.
r doth look to.

as his owne.

Do not *f* indeauour [that] which cannot be done.

f go about that

Nothing is so *s* long continuing, [or so hard] which *u* assiduity, [or continual diligence] *x* cannot soften [or ouercome.]

s hard to be done.
u continuall sitting by a matter.
x cannot make soft or easie.

The night, loue, wine *y* doe perswade filthy things.

y do incourage to lewdnesse.

It hurteth no man to haue holden his peace: it hurteth [him] to haue spoken.

z It is not of the same man, to speake both many things, and fit [or seasonable.]

z The same man cannot.

Nothing is more odious then *a* that which is alwayes the same.

a the same thing alwayes.

It is a difficult thing to take away the owne right *b* to nature.

b from nature.

Fearne *c* to be burnt *d* doth grow *e* in neglected feelds.

c meet to be burned.
d is bredde.
e feelds vnhusbanded.

The *f* seruantes doe nothing *g* rightly, vnlesse the master be present.

f ministers.
g well.

All things doe not fall out which *b* thou hast determined in thy minde.

b thou shalt determine.

O

Euery thing *k* too much, is *l* to be fled in all things.

m Faith [or credit] is to bee had rather to the eyes, then to the eares.

n Things thought of the best of all, doe * fall out the worst oftentimes.

It behoueth [a man] waxing old, * to learne something alwayes.

All *o* best things haue difficult *p* ends.

All men *q* wil rather to be better to themselues, then to another man.

Euerie thing *r* doth bring forth errour, *al.* with making haste.

Euery euill *s* growing is *t* oppressed, [or stayed] easily.

All delay, although very little, doth seeme *u* most long.

It behoueth *v* to take in good part, that thing which is present, [or which we haue.]

x It shall be the best thing, if any man shall look to the fit time.

k which is ouermuch. *l* to bee auoyded.

m Truth is to be giuen, or we are to beleeue.

n Things deuised, * do fall.

* to learne to, or euer to bee learning.

o very good things.

p egresses, or issues.

q do chuse rather.

r doth breed. *properando.*

al. in preparing.

s comming vp.

t suppressed, or preuented.

u the longest.

v to consult or esteem good of, or of good.

x It is the best to take the fit season.

y Thou

y Thou shalt not vndergoe the burden, to which thou art *z* vnequall.

y Thou shalt not take on thee.

z vnlike, or vnable to beare.

Euery *a* superfluous thing, *b* doth flow forth from a full breast.

a vaine, not necessary.

b doth spring abroad.

Death is *c* the last thing of all things.

c the last or vttermost.

P

[Those things] are to be borne patiently which cannot bee changed.

The manners of [our] fathers are not to be *a* reproued, but to be borne.

a reprehended, or found fault with.

Fewe [men] are moderate in prosperous things.

Anger is the worst *b* author * of doing things.

b the worst director.

* of things to be done.

c His owne countrey, is most pleasant to euery man.

c A mans owne countrie.

d We are wise more for most part after the deed.

d We are more wise.

Hornes *e* do rushout to rammes well fedde.

e do shoote out of a sudden.

Anger and *f* couetous desire, are the worst * consulters.

f lust, or immoderate desire.

* counsellers.

It is better to be enuied, *g* then miserable.

g then pitied, or in miserie.

Very

Very many things are to bee knowen: but the beſt things are *b* to be retayned.

b to be holden.

i Headlong anger is the author of many euils.

i rash, or inconſiderate anger.

k Remedies are to bee added to an euill breeding, [or beginning.]

k Medicins are to be vſed, in the beginning.

l Faireneſs of the body is a *m* frail good thing.

l Beauty.

m brittle.

It dooth appeare *n* forthwith, what plant *o* may bee fruitfull.

n ſtraightway.

o will be fruitful.

A little ſparke being *p* contemned, *q* hath ſtirred vp a moſt great burning.

p neglected.

q hath cauſed a moſt grieuous fire.

It is *r* a daungerous thing, *ſ* to commit himſelfe to the vvaters.

r a perilous thing.

ſ to credit or truſt.

There is the chiefeſt rareneſſe, [or ſcarſitie] *t* of moſt excellent things.

t of the beſt things.

It is *u* the part of a vviſe man to doe nothing raſhly.

u [the duty.]

x Like [men] are gathered together eaſilie vvith like [men.]

x Men of like condition.

A good *y* marchandiſe *z* doth finde

y ware. *z* doth ſoon find buyers

finde a buyer easily.

Things past maie bee *a* reprehended: they cannot be *b* corrected.

a found fault with.
b amended.

Moe are ouercome *c* by equality, then by hardnesse.

c by equall, or milde dealing then by roughnesse. or by equity then force.

It is *d* a faire thing *e* to knowe the measure [or manner] of euery time.

d a goodly thing
e to knowe the time.

It is better to die then to liue *f* a filthy life.

f a dishoneſt life.

Griefe shal be *g* cured rightly by *pleasant words.

g eased.
* pleasing and sweete words.

It is a good thing, *h* to put a measure to anger and to pleasure.

h to keep a measure.

It is better *i* to neede, then to wax rich *k* of wickednesse.

i to be poore.
k from or by wickednesse.

It is better *l* to holde the peace, then to speake *m* vndecent things.

l to hold a mans peace.
m things vnbeseeming.

One eye witnesse is of more *n* [worth,] then ten eare witnesses.

n price or value.

The tongue doth kill moe then the sword.

Nothing is *Al*. pleasant, to a troubled heart.

Al. cleane.

o a dull head, or little wit.

A fatte belly doth not beget o a thin ſenſe [or wit.]

* more full of light, more clear or ſhining.

The ſmoke of our countrey is, * more bright then another mans fier.

Euerye man dare doe more at home, then abroad.

Eyes do ſee more then an eye.

p do ſpring forth or iſſue out.

Good deeds, p do flow out from good mindes.

It is [his] countrie to a man, whereſoeuer hee dooth [or liueth] happily.

q is alwayes coueting more.

Hee is a poore man, not vvho hath little, but who q coueteth more.

r Naughty company.

r Peruerſe fellowſhips do beare euill fruit.

ſ doth ruſh down or decay of a ſudden.

Shamefaſtneſs being loſt, all vertue ſ dooth fall downe, [or come to nothing.]

t a reaſon, or conſideration.

Things paſt doe compell vs to haue t a regard of things to come.

u a faire thing. * to commute, to do good for euill.

It is u a goodly thing * to change iniuries into fauour.

x boyes.

It doth hurt x children to drink wine.

That

Q

That which is taken vp ſuddenlie, is not *a* long laſting.
a not continuing, or durable.

b What things are ſeene, are more certaine then what are heard.
b Thoſe things which are ſeene.

What thing any man loueth vehemently, hee cannot *c* forget that.
c be forgetfull of that.

Thou thy ſelfe ſhalt not do that, *d* which thou turneſt for a vice to others.
d which thou blameſt others for.

Whatſoeuer dooth happen beſides hope, *e* depute it to be in gaine.
e depute, or account that thing to be gained.

They that doe * flie labours, do wiſh holy-daies.
* fly often, do ſhun.

Whoſoeuer refuſeth labor *f* doth not beare fruit.
f doth get no good.

See often what thou ſayeſt, *g* of any man, and to whom.
g concerning any man and to whom.

b That thing is not good foorthwith, which many men do.
b That which many men do, is not good ſtraight way.

VVhat thing [ſeemeth] good to one [man,] ſeemeth euill to another [man.]

i What thing is not accuſtomed, [to labour] doth refuſe labour.
i That thing which is not inured.

[Hee] who haſteth ouermuch,

k doth

k doth finish more lately.

[He] who knoweth not to dissemble, knoweth not *l* to beare rule.

Let him wish nothing more, *m* to whom that doth happen which is enough.

[Hee] who knoweth not himselfe *n* to sin, will not bee corrected.

o Idlenesse dooth bring to men very many euils.

p Thou shalt correct by no businesse [that thing] which is *** ingrafted by nature, [*Al.* Thou shalt not correct by any businesse.]

Euery man *q* watcheth to that thing which hee earnestly desireth.

Hee, who *r* bestoweth a benefit, vppon an vnthankfull man, doth lose *s* his labour.

t VVhatsoeuer is naturall, that thing is not easily changed.

He that *u* catcheth at [or hunteth after] a double commoditie *b* at once, *c* is frustrate of both.

d It

k doth absolue later.

l to gouerne.

m who hath enough.

n to do euill.

o How many euils, doth idlenesse bring to men?

p Thou shalt correct, [or amend] by no labour.

*** inbredde.

q taketh good heede to, or is carefull for.

r doth place a good turne vpon an vngrateful man. *s* his diligence.

t That thing is not easily changed, which is naturall.

u taketh or seeketh greedily.

b together.

c is deceiued of.

d It is lawful to no man to *e* ſhun that thing which is decreed by deſtinies.

d No man can ſhun.
e auoid.

What thing is done, cannot bee made vndone.

VVhat Arte euery man *f* hath knowen, let him exerciſe himſelf in this, [or Let euery man followe the Arte which hee knoweth.

f knoweth.

[They] who *g* doe make report more arrogantly of themſelues, haue *h* euil neighbours.

g talke of, or vaunt of.
h bad neighbors

Thoſe things which thou ſuffereſt *i* deſeruedly, are to bee borne *k* eaſily.

i worthily.
k lightly, or patiently.

R

A diuerſe fortune is to befeared, in things *m* eſpecially proſperous.

l A cõtrary ſtate.
m moſt proſperous, or chiefly proſperous.

[Our] *n* ſubſtance cannot ſtand ſure [or abide] vvhen *o* our coſt [or ſpending] *p* doth go beyond [our] gaine.

n matter, ſtate, or goods.
o our expenſe or laying out.
p doth exceed.

A matter little in the beginning, doth increaſe into a greater.

A thing hard to bee done, *q* notwithſtanding *r* is ouercom by con-

q yet or neuertheleſſe.
r is brought to paſſe.

f diligence.
g of an euill thing.
h prone, inclined, or turning to. *i* to decay.
k couet greedily

continuall *f* industrie.
The custome *g* of a thing not good, is the worst.
Humane things are *h* ready to fall *i* to corruption by nature.
It is an euil thing, to *k* couet many things.
[He is] a great king, whosoeuer, if he shall rule well.

S

l A friend hauing compassiō.
m a comfort.
n Prosperitie.

l A compassionate friend, [or a friend suffering with vs,] is *m* a solace in miseries.
n Prosperous things doe make madde, and do destroy vnwary [men.]

o belong to old age. *p* ease.

Idlenes *o* is of old age, and *p* rest [is of old age.]

q an ill fauoured, or poore little cloke.
r ariseth. *s* for small causes.
t wings, or pens.
u A clear, or loud crie, or a good name.
x the best dowrie.

Wisedome is oftentimes euen vnder *q* a base cloke.
Anger *r* is often *s* of most light causes.
It is not an easie thing, to fly without *t* feathers.
u A famous cry is *x* the houshold stuffe, [or instore] of a woman.

y The

k The chiefest wits doe lie oftimes in a secret [place.]

k The best wits lie hid.

l Euery man *m* doth approue his owne study especially.

l Euery one. *m* doth like of.

It is wisedome, to learne of a wise man.

The tongue ought *n* to be ruled, with the chiefest care.

n to be gouerned

They are fooles, who will not be corrected.

All fortune is to be ouercome by bearing.

If thou canst not [doe] what thou wilt, thou maiest will that thing which thou canst.

An old man is *o* troublesome, to the company of young men.

o greeuous.

There is not any thing more worthy then wisedome.

A wise man hath all *p* substance in himselfe.

p riches.

Neuer *q* disclose the secrets of [thy] minde.

q bewray, vtter, reueale, or betray.

It is *r* a dishonest thing to a wise man, to say I haue not thought.

r a reproachfull thing.

* Egregious [or most excellent] vertue hath beene enuied alwayes *s* to euill [men.]

* choise, or picked as out of a flock.

s of euill men.

An olde man doth see many things which *t* he will not.

If thou shalt say what things thou wilt, thou shalt heare what things thou wilt not, [or Thou shalt heare what things thou wilt not, if thou shalt say what thou wilt.]

Oft times all the people *u* dooth pay for [or rue] the euill deeds of an euill man.

A foole is changed *x* euen as the moone.

Thou maiest ouercom *y* often by patience, whom thou shalt not ouercome *z* by violence.

Things *a* inuincible otherwise, may be * ouercome [or conquered] *b* by only money.

It is better *c* to cure the beginnings then the end.

The *d* battel *e* of a solitarie hand, is *f* feeble [or weak.]

Life is *g* vnsweet [or vnpleasant] without a friendly conuictour, [or companio to liue with vs.]

No man doth offend *h* by being silent; by speaking, very often.

i [We]

t he would not.

u doth suffer punishment for, or satisfie for, or redeeme.
x like as, or in like manner as.
y oft times.
z by force.
a not ouercome.
* ouercome by fight.
b by mony alone
c to remedy, or help.
d fight.
e of one hand alone.
f not valiant.
g is not pleasant.
h by holding his peace, or by silence.

i [We] all doe dispise in commō [or commonly] present things.

k It doth repent euery man of his owne lot, [or condition] he doth aduise another's mans [lot.]

We are able [to do] nothing without *l* the diuine help.

God *m* doth lead [or guide] alwaies a like man to a like.

Wee doe imbrace very often the worst things, for good things.

A mind *n* presaging [or ghessing before] ouermuch, doth feare alwaies.

It is better *o* to holde the peace, then *p* to speake out *q* things to be kept silent.

The *r* euent [or end] [is] oftentimes vnlike to the counsell.

s The ende and going out of a thing, is to bee looked to alwaies.

i We all in common.

k Euery man dislikes his owne estate.

l the help of God

m doth direct.

n ouer suspicious.

o to be silent.

p to vtter.

q things not to be spoken.

r issue.

s the issue.

T

No time is to bee *t* passed ouer vnfruitfully.

t spent vnprofitably.

Such things shallbe sayd to thee, *w* what ones thou thy selfe shalt say,

w of what sort, or as.

Men *x* doe iudge then, *y* where it doth repent now [or when they begin to repent.]

x do iudge at length. *y* when.

Time doth bring truth to light.

A drunken man *z* sleeping is not to be stirred vp.

z when he is asleepe.

Slowneſſe in dooing things, [is] *a* odious.

a hatefull.

b Euery man is had [or accounted] of so great *c* [price] *d* how much he hath.

b Euery one. *c* reckoning, or worth. *d* how much wealth he hath.

Euery one is made such a one, *e* [as] with what ones he doth [or hath] familiarity.

e as they with whom he is familiar.

V

Bashfulneſſe is a good signe in a young man.

Violence dooth bring forth hatred: hatred [doth bring forth] diſſenſions.

f Force dooth profit nothing, without counsell.

f violence.

Where euery one hath his treasure, there also he hath his heart.

g As thy speech shal be, so it shall be

g As thou shalt speak, so thou shalt be answered.

be answered vnto thee.

The will *is* to be prayſed often-times, where ſtrength *b* are wanting.

b is wanting, or away.

Will and labour *i* doe procreate Arts.

i do breed, or invent.

A woman is *k* variable and mutable alwaies.

k inconſtant.

A wife which hath loſt chaſtity, hath loſt all things *l* together.

l withall.

Wee learne *m* the vices of wiues after mariages.

m the faults.

Men *n* are taken with pleaſure, as fiſhes [are taken] with a hook.

n are catched.

The onely *o* refuge in pouertie is Art [or skill.]

o place of refuge, or ſuccour.

Prepare [thy] liuing *p* how ſoeuer; but not *q* of ſin, [or by wickedneſs.]

p from what place ſoeuer. *q* from vice.

Nature hath giuen *r* a vice *ſ* to euery one created.

r a fault. *ſ* to euery man, or euery creature.

Where any man grieueth, he hath alſo his hand *t* there.

t in the ſame place.

Our life is like a bubble *u* in the water.

u on the water.

Cheerfulneſs, [or pleaſantneſs] of wine *x* doth diminiſh *y* the griefe of old age.

x doth leſſen. *y* the ſorrow, or wearieſomeneſſe.

a *Sacred sentences* b *to be propounded,* c *to the learned youth* d *in the festiuall dayes.*

a Holy.
b to be taught.
c to schollars.
d vpon the feast dayes, or holy dayes.

a We can doe nothing without God.
God doth *e* exact the affection of the heart.
The Lord is wont to be present *f* to afflicted [men.]
All things *g* doe depend of God.
h Wee must not looke back to earthly things.
A tree is knowen *i* of the fruits.
k We must work well *l* continually.
Our *m* aduersities [are] from God.
n Auarice *o* doth bring in forgetfulnes of God.
p Nothing is to be added to the word of God.
All things are to bee hoped for *q* from the Lord alone.
The word of God being lost, all things are lost.

e We are able to doe.
f strictly require

g to men in affliction.
h hang vpon.
i We must not respect earthly things.
k by the fruits.
l We must be doing good.
m dayly.
n troubles, or crosses.
o Couetousnes.
p doth cause.
q We must adde nothing.

r from the Lord onely.

f The health of the soule dooth depend of the word of God.

Couetous [men] *g* do deride the word of God.

The Lord doth cast down *a* bold [men.]

Sinne is deriued from Adam to vs.

x All things are giuen from God which we haue need of, [or do need.]

Man *y* is ready to vanitie by nature.

z Ayde is to be expected from the Lord.

b Couetousnesse doth blind and harden the heart.

God is the author of all works.

B

The blessing of God *c* dooth make fruitfull all things.

All good things are giuen *d* to a man beleeuing.

We are only *e* dispensours of our goods.

The goodnesse of God dooth *f* shine out in all things.

g We must not war except necessity *h* vrgeth.

f The saluation.

g do laugh at.

a proud, or presumptuous men.

x All things which we neede.

y is prone.

z Help, or succour. *a* to be looked for.

b Auarice.

c doth make all things plentious.

d to the beleeuer.

e stuards of our good things.

f shine bright, or appeare.

g We must not contend.

h compelling.

i The first men mouing warre, are ouercome oftentimes.
King doms gotten k by war, l do perish in warre.
Good things * do happen to the godly, by the grace of God.
Good works m do proue faith.
The blessing of the Lord, dooth nourish and n sustaine * the beleeuers.

C

The knowledge of God o [is] eternall life.
All things p are done by the counsell of God.
All things are possible q to [a man] beleeuing.
The counsells of God are not changed.
All good things are r communicated ſ to beleeuers.
t Christians are the temple of God.
u Charity is the x badge of beleeuers.
Charity is y the fulnesse of the law.
[z There is] no counsell against the Lord.

i Men moving warre, are oft ouercome first.
k in warre.
l are ouerthrown or loſt.
* do come to.
m do declare, or approue.
n vpholde.
* men beleeuing.
o brings everlasting life.
p are made, or do come to passe.
q to a beleeuer.
r giue, or imparted.
ſ to [men] beleeuing.
t God dwelleth in Christians.
u Loue. x note, or mark.
y the fulfilling.
z No counsell is.

Car-

Carnall men doe not *a* see the kingdome of God.
a perceiue things belonging to Gods kingdom.

b Confidence is to bee had only in God.
b Sole confidence, or confidence alone is to be had in God.

[Hee] who hath Christ by faith *c* hath all things.
c that which is better then all.

Christ is *d* the treasure of al good things.
d the treasure-house.

The crosse doth follow *e* the confession of faith.
e men confessing the faith.

Glory doth follow the crosse, [or sufferings for Christ.]

We must *f* suffer together with all men.
f haue cõpassion.

The crosse is the *g* trying of faith.
g triall, or proouing.

All things are to be done, with *h* a sure conscience.
h a certaine.

Blindnesse is a punishment of the *i* contempt of the worde of God.
i despising.

All things are to bee done by counsell *k* and industry.
k painfulnesse, or diligence.

l Euery calamity is a punishment of sinne.
l All misery.

Beleeuers doe commit all things to God.

*Beleeuers in Christ haue eternal life.
*men beleeuing.

The

The Church is to bee *g* ruled by concord.
All power is giuen to Christ.
[*b* He] who is of the truth, doth heare Christ.
All creatures do obey Christ.
The kingdome of Christ shall *i* indure *for euer.
[There is] no worship of God without faith.
The counsell of God is *k* vnchangeable.
All care [is] to be committed to God.
l One Christ dooth deliuer from death.
Nothing can bee wanting *m* to [men] following Christ.
*We must *n* do bountifully with our enemies.
o Couetousnesse of hauing, is the root of all *euils.
*We must not trust in man.
The counsels of men are *p* moderated from God.
There is no remedy against death
D
The wil of God is to be looked to in all things. God

g Gouerned.

b He heareth Christ who &c.

i continue.
* for an euerlasting time.

k immutable.

l Christ only, or Christ alone.
m to them that follow.

*It is to be done.
n deale.
o Greedy desire.
* euill [things]
* It is not to be trusted to vs.
p ordered by God.

God doth help in afflictions.
God *q* hath the care of vs.
Nothing is to bee *r* condemned rashly.
A reason [or an account] is *s* to be rendered *t* of an idle word.
God doth afflict vs *u* by the crosse.
God is *x* the fountain of al good things.
God doth help *y* his suddenly.
God alone [is] the searcher of the hearts.
z Nothing is not possible, [or is impossible] to God.
God is *a* the builder of al things.
God doth *b* succour in time.
* God alone is eternal.
God *c* is acknowledged by faith.
God [is] the hope of faithfull [men.]
Nothing is *d* hid to God.
All things *e* lie open to God.
God doth *f* rule all things.
Euery doctrine [is] to be *g* proued.
God *h* hath subdued all things to man.
God doth not respect persons.

q careth for vs.
r damned.
s to be giuen.
t of euery idle word.
u by affliction.
x the spring or cause.
y his children speedily, or of a sudden.
z Euery thing is possible.
a the maker.
b help.
* Only God.
c is knowen.
d secret.
e are manifest.
f guide.
g tried.
h hath set vnder.

God

God doth see, and doth heare all things.

t hidden frō vs.

The counsells of God are *t* hid to vs.

Wee must obey God more then men.

k hath reserued, *l* for himselfe.

God *k* hath kept all things *l* to himselfe alone.

Nothing [*is*] to be added to the commandements of God.

m do come to vs, or fall out.

Riches *m* do happen by the blessing of God.

n in the time appointed.

God dooth deliuer his, *n* in his owne time.

The rich [man] & the poor man, are made of God.

Where God is not, there [*is*] nothing.

o Mans subtlety. *p* can conceale.

o Humane subtletie *p* can hide God nothing, [or can hide nothing from God.]

q being an aduersary.

God *q* being against vs, all creatures are against vs.

r haue men.

God will not *r* men to be idle.

s doth draw vs from God.

The couetous desire of riches *s* doth lead away [men] frō God.

t preserue vs.

God doth feede and *t* keepe vs

u aboue.

u beyond our care.

God

God is *x* a spirit, and *y* to be adored in spirit.

x a spiritual nature. *y* to be worshipped.

The works and counsels of God are *z* vnsearchable.

z not to be searched out.

a God alone and freely doth remit sins.

a God doth remit sins alone, and freely.

God doth work all good works in vs.

God dooth *b* admonish by his word, before he do punish.

b warne.

God doth correct, but not cast away his.

B

A man *c* extolling himselfe shall be humbled.

c exalting, or lifting vp.

The examples of many men are not to be imitated.

*** shalbe brought lowe.

d External things do not defile the man.

d Outwarde things, or without a man.

[Those things] *e* fall out, not which we *f* appoint, but which God hath *g* decreed.

e come to passe. *f* institute. *g* determined.

It is blindnes to care for outward things, the inward things being *h* neglected.

h not regarded.

The *i* amending of [our] life is by the law of God.

i amendment.

Foolishnes [is] a punishment of drunkennes.

No-

F

k to the faithfull. Nothing is wanting k to faithfull men.

The world hateth the faithfull.

l Rage. m doth marre. l Fury m doth depraue the iudgements.

Faith is the gift of God.

n alone. Faith n onely doth iustifie, [or make vs to stand iustified, or iust in Gods sight.]

o without any desert. Faith is giuen o freely.

p regard. God doth p respect faith.

Works are the signes of faith.

q learned. Faith maketh the sonnes of God.

Faith is proued in aduersity.

The death of the faithfull is life.

r God cares for faithfull men. r Faithfull [men] are a care to God.

s haue enough. The faithfull s are satisfied in the time of t famine.

t hunger, or dearth.

u doth rest vpon. Faith u doth leane vpō the word of God.

x the carking care. x The care y of future things is vnprofitable to vs.

y of things to come.

The faithfull doe not perish z with hunger.

z for lack of food.

True faith cannot be a idle.

a vnfruitfull.

b The

b The faith of euery one is knowen *c* by fruits.

b Euery mans faith.
c of his fruits.

G

Glory is to be giuen to God, not *d* to vs.
God doeth heare *e* the sighes of the oppressed.
f Prating is not without sin.
Prating is *g* an argument of foolishnesse and *h* of a lie.
God doth promise good things by grace *i* to [men] not yet borne.

d to our selues.
e the groninges, or mourninges.
f Ouermuch talke
g a signe.
h of lying.
i to them not yet borne.

H

God doth lift vp *k* the humble.
We must not *l* trust to man.
All things do serue man.
m God will haue humility.
The life of man is a warfare.
Honour *n* is of God alone.
o. Humane indeauours are not vnprofitable.
Humane comforts do perish.
Man is a *p* calamitous liuing creature.
Man is borne *p* to calamity.

k the lowly.
l trust in man.
m Humility doth please God.
n it belongs only to God, or comes only from God.
o. Mans indeuours are vnprofitable without God.
p miserable, or subiect to calimity.
p to misery.

Man

Man doth receiue all things from God.

q to the humble. God dooth giue his gifts q to humble [men.]

Men are gouerned by wisedom, not by their strength.

r doth bring down. God r dooth humble all high things.

* euill. The heart of man [is] * wicked, of the one nature.

Humane reason dooth not acknowledge God.

s the cause of his owne misery. Man is s the authour of calamities, to his owne selfe.

[It is] the best reuenge, to ouercome an enemy t by a benefit.

I

The iudgements of God are vnsearchable.

Disobedience displeaseth God.

u dangerous. It is u a perilous thing to iudge others.

w doth make all things vncleane, or impure. Infidelity x doth defile all things.

Wee must iudge after the cause knowen.

y impious men. x prosper. The counsells of y vngodly men do not x succeed.

z vnbeleefe. z Incredulity is the roote of all sinnes.

Wic-

Wicked men *b* are consumed by their owne counsells.
b are ouerthrown by their owne deuises.

Wicked men doe contemne the gifts of God.

[*c* Men] not knowing the law of God are accursed.
c They who knowe not.

All things are to be *d* gone vnto in the feare of God.
d attempted, or taken in hand.

It is a will to wicked men to hurt another mans *f* fame.
e a delight, or pleasure.
f good name, or credit.

Wee are saued in the name of Iesus *g* only.
g alone.

Wee must not *h* be drowsie in good works.
h be lazie, or sleepie.

What thing *i* a wicked man doth feare especially, *k* [it] dooth happen to him.
i an vngodly.
k that thing.

All things *l* doe giue place [or turne] vnto euill to vngodly men.
l do fall out.

L

The liuing is to bee gotten with labour.

God doth blesse liberall men.

Wee must labour that wee may *m* profit [our] neighbour.
m benefit, or doe good to.

The *n* ioy of iust men doth neuer perish.
n mirth, gladnes, reioycing.

o Plenty, or multitude.
p longer misery.

o Store of children [is] the best gift of God.
Longer life, p long continuing calamity.

M

We must obey the Magistrate.
q The time of death [is] certain.
Diseases do come from sin.
Honour is to be r exhibited to our ſ betters.
Miracles are not done rashly t of God.
Euill [men] are to be punished, that good [men] bee not hurt.
The mercy of God is the beginning of our u saluation.
The mercy of God is necessary to all [men.]
Al. x A hard death doth follow a good life.
[y Men] not obeying wholesom admonitions do perish.
Death hath no z right vpon the beleeuers.
An euill Magistrate is giuen to an euill people.
Euill is not a driuen away by any other

q There is a certaine time of death.
r giuen. ſ elders, or greater.
t from God.
u health.
Al. x Doth not follow, or seldom
y They who obey not.
z power, or authority.
a put away by any other meane.

other meanes then by good.
God doth vſe euill [men] as inſtruments.

N

We muſt not iudge raſhly.
No euill *b* [is] vnpuniſhed. *b* will be vnpuniſhed.
Nothing is worſe then *c* ingratitude. *c* vnthankfulneſs.
We muſt *d* ſpeak euill to no man. *d* curſe.
No man [is] without ſin.
No man [is] innocent before God.
No man [is] borne to himſelfe *e* only. *e* alone.
A iuſt [man] doth abuſe nothing.
Vngodly [men] *f* do not beare correction. *f* doe not indure chaſtiſement.
Nothing is more eaſie then *g* to accuſe maliciouſly. *g* to charge falſely, or deceitfully.
No Prophet [is] accepted in [his owne] countrey.
The number of the people of God [is] *h* the feweſt. *h* the ſmalleſt.
We can do nothing of our ſelues.
Nothing is more *i* peſtilent then euill doctrine. *i* pernicious.
God doth not forget his.
Nothing is more blind then the

k of an vngodly man.

heart k of a wicked man.

l doth stay for, or regard. m no externall thing.

God l doth pass for [or esteem] m no outward thing.

Thou hast not begun well enough, vnless thou persever.

O

n detest.

God doth n curse idlenesse.

o vncleane.

We all are sinners.

All the works of men [are] o vnpure.

The work-man [is] worthy his meate.

A new life [is] the best repentance.

p The lust, or feruent desire.

p The concupiscence of the eyes doth deceiue.

q are in the hands

All our things q are put in the hand of God.

r to him that beleeueth.

All things are possible r to the beleeuer.

God doth not respect the work, but the minde.

s built.

All things are s made for man.

All things are made by the word of God.

t expounded, or construed to the best.

All things are to be t interpreted to the better.

Opportunity [is] to be obserued

u euery

u euery where.

u not no where.

Drowsinesse of praying [is] *x* an euill presage.

x an euill signe.

P

God doth cast down the mighty.

The Lord *y* dooth cherish the godly.

y doth foster, or make much of

Sin [is] the cause of death.

Charity *z* doth couer sins.

z doth not think the worst, nor spread haynous sinnes.

The punishment of vngodly [men] [is] eternall.

We ought to obey our parents.

The memory of godly [men] [is] eternall.

God doth reuenge the poore.

Sinnes are not *a* put out by works.

a blotted out, or abolished.

Sweet things are *b* kept to godly men with bitter things.

b reserued.

All things doe fall out *c* to the godly, to good.

c to godly men.

A good prince is giuen from the Lord.

Sinnes are *d* remitted *e* of the grace of God.

d forgiuen.

e by the grace.

God doth feede his *f* most surely.

f most certainly.

It is a ſinne which is without faith, or That is a ſin which is without faith.]

g acceptation. There is *g* no acception of perſons with God.

h The hirelings wage, or hire. *h* The wage is not to be deferred to the poore.

i Onely God. *i* God alone doth remit ſins.

The world is gouerned by the prouidence of God.

The mercifull God is the beſt inheritance.

* A boy. *k* ſuſtenance. * A childe doth bring *k* nouriſhments, with him into the world.

Q

l ſueth after. *m* obtaines. Hee who *l* goeth about more, *m* gets leſſe.

n indeuour, or attempt. *o* bring nothing to paſſe. They who *n* goe about great things, *o* effect nothing.

R

The Common-wealth doth floriſh for the godly.

p giuen. It ſhall bee *p* rendered to euery one according to his deeds.

q Good counſel. *r* reprobate men, or caſt-awayes. *q* Right admonitions doe make *r* reprobates worſe.

We muſt vſe our goods: but wee muſt

must not *truſt [in them.]
*Let reprehenſion bee without ſ malitious accuſation.

S

Olde age [is] to be t reuerenced.
God doth deſtroy the u proud.
Euill x ſocietie [is] to be ſhunned.
The ſucceſſe is y from God.
Pride [is] the deſtroyer of ſoules.
A z ſcandall is not to be giuen to children.
Wiſedom doth defend ; not weapons.
a It hath neuer fallen out happily to ſeditious men, [or mutinous, or factious men louing diſcord.]
No man is ſaued without faith in Chriſt.
No man is vviſe vvithout the word of God.
Wiſe men b do beare correction.
Sathan cannot hurt, c God not permitting.
God doth make the counſells of wiſe men d vaine.
Humane wiſedome [is] fooliſh in the things of God.

* truſt to them.
* Reprehenſion let it be.
ſ detraction, or euill ſurmiſe.
t honoured.
u proud men.
x company.
y of God.
z offence, or any thing wherby another taketh harme.
a The end of ſeditious men hath neuer bin happy.
b do indure correction, or take it patiently.
c except God do giue him leaue.
d fruſtrate, or vaine.

We must be angry slowly.

e Tranquillity [is] not to be *f* hoped in this life.

Men fearing the Lord *g* shal live well.

The will of God [is] good.

We are nourished *h* by the word of God.

The will of the Lord [is] stable.

The Lord doth forbid reuenge.

The truth *i* will haue alwaies persecutors.

A good wife is giue of the Lord.

k His owne vocation is to be cared for to euery one.

The contempt of truth [is] the most greeuous sinne.

l To ouercom couetousnes [is] the greatest fortitude.

FINIS.

e Rest, or quietnesse.

f hoped for.

g will liue well.

h by his comand or appoinment.

i alwaies will haue.

k Let euery one look to his own vocation.

l It is the greatest fortitude, to ouercom couetousnes, or inordinate desire.